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WEEKLY REVIEW.

—Some uneasiness was felt at the non-arrival of the Mail Steamer when she was fully expected, and overdue. An accident began to be talked about. The *Surat* arrived with the mail on Monday morning; want of steam power, and 62½ hours' avoidable delay, were the causes of the late arrival. The indignant passengers have been getting up steam themselves, and have now let it off in the shape of a strong remonstrance addressed to the Director General of Post Offices in India. The memorial is supported by a pretty general chorus of indignation. The calm serenity of the authorities concerned will not, we fancy, be much disturbed by it. Poor India! her attitude is one of sitting down with a sad expression of what can't be cured must be endured: when she should get up with a determination that what can't be endured must be cured. If ill news travel fast, the mail should have come in much sooner. The papers are full of lamentation and woe because of the suicide of Mr. Justice Willes, and of the deaths and injuries sustained by the accident on the Caledonian Railway.

—Preparations are being made for the coming visit of the Governor General, and for the many other visitors expected among us at the same time. Hotel-keepers, shop-keepers, dealers, livery stable owners, *meetiwalas*, and thieves also, we believe, expect to do a good stroke of business. These all are wise in their generation. Shall the voice of heavenly wisdom be heard in our streets and in places of public concourse, warning the 'simple,' the 'scorner' and the 'fool,' and repeating the promise, "I will pour out my Spirit unto you, I will make known my words unto you"? The recent outdoor services at Lucknow were very encouraging.

—A murder has been committed in our midst by one who has tried his hand successfully at that awful crime before. There can be no doubt, therefore, that the man is a real 'murderer.' What would our friends who advocate the abolition of capital punishment do with such a man? It is said he was found guilty on a previous occasion, and sentenced to seven years' imprisonment; that he appealed for mercy, and mercy was shown him, five of the seven years' punishment having been remitted. The result of this, to the man himself and to the community, we now see. Criminals transported for life, or for lesser terms, being much out of the way of drink and temptation, earn for themselves a character for steadiness and obtain a ticket of leave. If they get back to haunts of vice, their deeds of violence are renewed. We believe in the grand old laws of Moses, which provided cities of refuge for the man-slayer who had no murderous intent; but for the real murderer—death. Our Lord Jesus tells us much about what was said in olden time, and about forgiveness, about dealing with our enemies, not using violence for violence, overcoming evil with good, &c., all of which we take as having reference to the state of each individual's heart and conduct towards his personal enemies. If the powers that be are ordained of God, that ordination includes the right to administer the law, and to execute penalties due to the violations of it. There is, we know, much to be said about the law of kindness; but then it is a law the power of which was wielded to a great extent by the philanthropic Howard and Elizabeth Fry, and of which we see the fullest development in the self-sacrificing character of the great Redeemer of mankind. The law of kindness is not mere drawing-room talk: or resolutions of a benevolent society, or sentimental debates on the floor of the House of Commons, about the abolition of capital punishment.

—The following is from the *Lancet*, Sept. 21st:

"A Scotch clergyman has a parishioner aged sixty-six who has snuffed heavily for the last fifty years. His general health is good: but in the morning his hands shake as if he had paralysis agitans. If he snuffs before breakfast he can't feed himself: if he don't snuff, he can. But still he can't break himself of the habit. What is to be done? Practitioners north of the Tweed have failed to do him any good."

We place this here because it is a typical case of the sacred regard that people have for individual liberty of action. A man may, as in this instance, render himself, through an idle habit, incapable of doing the most simple acts necessary to the sustentation of life; yet no one may interfere with his freedom of action. The wholesome control, the little friendly despotism, needed to deprive him of that which is so hurtful to him, and which he cannot put away from himself, must on no account be brought to bear upon him. A victim of intemperance, without any power of will except the will to drink, may ruin himself body and soul, and deprive his wife and children of the bare necessaries of life, yet no one may place him under friendly restraint in order to bring him to his senses, and to teach him habits of self-control. It would be a violation of the sacred right that every man has to do what he likes with his own. It is this absurd regard for freedom of action, and individual liberty for every man to follow the bent of his own will, however crooked it may be, and to carry out his own selfish ends, that permitted the equipment and sailing forth of the *Alabama* from an English port, and that led to all the *Alabama* complications. As we sow, so we reap, and as we permit others to sow for us, so we reap.

—A copy of "Medical Hints for the Districts," with which we have been favoured, claims attention. If people on landing in India in the flush of health and strength could only know how to preserve these great temporal gifts; how to live, what to do, what to avoid doing, as they know these things after a residence of a quarter of a century, how much suffering and how many temporal evils might be averted. As we cannot live over again and make use of our hard-earned experience, there is then all the more reason why we should avail ourselves of the experience and wisdom of others. Of this the little work under notice embodies a good deal. We like the arrangement of the various subjects in the four chapters the book contains. The "Hints" ought really to be useful to many. The whole 'get-up' of the book—type, style, &c.—is creditable to our local press.

The Annual Meeting of the American Marathi Mission has been held this year as usual at Ahmednuggur. (It is still in progress.) The missionaries from Sholapore, Satara, Bhooinj, Bombay, with those of the Ahmednuggur Collectorate, were present. It was hoped that Professors Seelye and Hitchcock, from America, would arrive in time to be present at this meeting, but such was not the case. The Rev. Henry Jackson, from Bijnour, was present as a delegate from the Methodist Episcopal Mission in Northern India. The Anniversary exercises with the Native Christians commenced last Thursday. Previous days had been occupied with the examination of the Girls' Schools, the Normal School, candidates from the village schools, &c., and with several most interesting Conferences on highly important subjects. In one of these Conferences the subject of sanctification as a realizable attainment was discussed. It is noticeable that the subject is attracting much more attention in America and England at present than has for some time been the case, and is beginning to be better understood. On the present occasion all took part in the discussion, and, though different views were expressed the prevalent feeling was evidently that too much importance cannot be attached to the subject of thorough and unreserved and intelligent consecration on the part of Christian workers, as an indispensable means of winning souls. In another Conference a very interesting discussion took place on the subject of immediate results; has the missionary a right to look for them? The effect of the Rev. Mr. Taylor's work here last year, was very perceptible, and a great desire existed among the Native Christians, as well as missionaries, that he should be present at this time; but he was obliged, with much regret, to decline the invitation to be present, on account of the urgency of the work in Bombay and Poona. The Rev. Mr. Jackson preached in Hindustani on Wednesday evening to an audience of nearly 500, with remarkable fluency and power, on the text: What shall I do to be saved?

ARCHIVES OF MUMBAI

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UNION OF BELIEVERS.

The subject of Christian Union is one that has attracted a good deal of attention of late years, and we believe the importance of it is better understood than it was. It is very desirable however that we should distinctly understand what sort of union it is that is important. With some it is an object of solicitude that different churches, different organizations of Christians, should be united upon a common basis; and to them it has been a matter of hearty congratulation that some bodies that have been long sundered have been enabled to reunite; and they watch with great interest the movements intended to bring about a similar result, if possible, among other bodies of Christians now distinct We would not deny the importance. and desirability of such a consummation. But we should be sorry if Christians should look upon such an amalgamation of different denominations, as tending in any sense to realize the idea of Christian Union which is made prominent in the Scriptures.

Our Lord, in that prayer which is contained in John xvii., discloses the great desire which burdens his heart with reference to this matter:

"That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Before this, he said: I pray not for the world, but for them whom thou hast given me. But here we see that in praying for his own, he is really taking the necessary means to secure the greatest possible advantage to the world. The grand difficulty in the way of the world's conversion is the want of true union among Christians. Let Christ's prayer be fulfilled; let there be found a body of consecrated and sanctified Christians united one to another by the same marvellous, unworldly bond of love, that united the Father and the Son, and immediately all the people who have the opportunity of taking cognizance of this loving union, will be convinced that Christ is a living Saviour, and will get such a view of his character as they never had before. Now we can bring all the denominations together and make them one by some comprehensive system of Confession, but this will still leave one Christian separated from another, just as we now see them. Take a particular church, anywhere, and you will find that men can worship together in the same church edifice, approach the same table of the Lord, hear the word from the same preacher, and speak of themselves collectively as constituting one church, and yet all the time be unacquainted with each other, and not on visiting terms. One member may sustain some great bereavement and most of the others remain ignorant of it. One knows nothing about the life of God in the other. They are spoken of as belonging to one communion; but what is communion in the Scripture? It is fellowship, partnership, community. The union that binds true Christians together, if we take our Lord's account of it, is a union more intimate than that which binds the members of a family together; it is a union that makes them one, so that whatever affects one member will affect all.

This prayer of John xvii. has several degrees in it. It speaks first of their separation from the world as an actual attainment. They are not of the world, even as I am not of the world. By identifying themselves with Christ they had separated themselves from the world. The world itself had facilitated this matter by decreeing that whosoever confessed Christ should be put out of the synagogue. This then is necessary to the true and intimate union of believers. It is the coalescence of Christians with the world, and the impossibility of saying, They are not of the world, that effectually precludes the oneness of professing Christians. Our Lord then prays for the sanctification of his people, and indicates the grand means, viz. the word, in which is presented to our view Christ's own consecrated and holy life. There must be personal holiness; we must be individually abiding in Christ and led by the Spirit of God, in order that there may be the union which Christ desires. As in a place where all the roads converge to a single centre, they who travel along the different roads come nearer together as they come nearer to the centre, so Christians are brought nearer to each other as they are more closely united to Christ.

How shall the outlying multitudes be reached, is a great question; but we see that it hinges upon another which must be solved first, namely, how shall believers be united together as Christ and the Father were? In Christ and the Father there was one aim, one mind, absolute harmony, perfect co-operation, perfect mutual confidence; the Son had no interest separate from the Father, neither had the Father separate from the Son. We see then that believers must be thoroughly one with Christ in order that they may be one with each other.

But what is individual obligation in the matter? For it all comes home to this. Nothing gets done by corporations or communities, until the different members have felt the obligation. Am I to wait until my Christian brethren have made greater progress in the divine life, before I seek the fulfilment of our Lord's prayer? Not at all. The more defective they are, the more need they have of Christian love. Let there be but the mustard-seed of faith, however many imperfections of their nature may frown upon me, I must come to them in love, even as Christ has come to me, and do my utmost that they may know Christ better and be more conformed to him. It is your own brother who is battling with many difficulties and is in danger of succumbing, and you must hasten to his help.

We see then what a Church has to aim at that would see the surrounding multitudes converted to Christ. There must be separation from the world; thorough devotedness to Christ; there must be a strong belief in the attainability of the blessings of salvation; there must be recognition of one another as brethren and sisters united by a most sacred bond, and a readiness to give every proof of their fellowship; love must be exalted to the place assigned to it in 1 Cor. xiii. A day of glorious hope has begun to dawn upon the world when the people of God begin to be supremely occupied about those objects which Christ has made so prominent in this prayer.

THOUGHTS FOR THEISTS.

We were speaking lately of the love of God, and we sought to show that a right apprehension of this subject would logically lead to that same conception of sin and its boundless demerit that is expressed in the Scriptures. If it is so with regard to the love of God it will necessarily be so with regard to all the other perfections of deity. If God is bound by His very love to His creatures, and in vindication of His regard to their welfare, to give the strongest possible expression of his hatred toward their greatest enemy, sin, he is certainly not less bound to do it, by the other perfections of his nature. Say, that God forgave sin in view of the repentance of the sinner, or in view of anything the sinner might do or suffer, there remains the great fact that the evil done by the sinner still exists in the world, still pursues its course of disaster somewhere or other, and the good that is destroyed by it still cries to God for justice upon its author. If there were only the sinner and God in existence, the case might be different, though even then all the perfections of God would combine to demand a signal display of the mighty opposition of God's nature towards sin.

We remember to have read of a nobleman in Germany who fell ill and was informed that recovery was hopeless; and who then sent for a neighbouring clergyman. He told him that he wished spiritual consolation; but there was one thing he would stipulate for at the outset,—he must not mention the name of Christ. The clergyman bowed, sat down, and proceeded to speak to the dying man of the love of God, speaking of it in a way that gratified him. The next day he returned and spoke of the wisdom of God. The next day his theme was the justice of God. His next topic was the divine holiness. The countenance of the sick man gradually altered during these visits, assuming a more anxious and distressed expression. At last, he interrupted the speaker with marks of impatience, and requested him to break off. The minister withdrew and did not return, but after some days he received a message to come with all haste to the dying man. The nobleman said, You have made me very unhappy by what you have told me of God; is there nothing that can give me peace? The minister replied, Yes, there is peace; but unfortunately you have forbidden me to mention the only name by which peace can be communicated to the sinner. The nobleman said: Say what you will; speak of whom you will; show me how I can be delivered from this dreadful load of guilt that has settled down upon me. The knowledge of God had given him the knowledge of himself; the knowledge of the Law given had shown him the exceeding sinfulness of transgression; he felt that disloyalty to such a holy and glorious Being was a damning sin; he was conscious that he had remained all his life in voluntary ignorance of the true nature of God and in open rebellion against him; and it was made evident to him that he was lost so far as any ability to commend himself to God was concerned. The minister then proceeded to show him how the divine perfections had united in Christ to work out a salvation for the sinner; deity had allied itself with a perfect humanity; the law which he had broken, Christ had perfectly fulfilled, and being thus a faultless and unblemished sacrifice he offered himself on the cross to bear the chastisement

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due to us. God so loved the world that he gave his only-begotten son that whosoever believeth in him should not perish but have everlasting life. The human nature of the Sufferer, exalted by its union with divinity, was made divinely affluent in potency; he tasted death for every man; he died the Just for the unjust that he might bring us to God; he was a propitiation for the sins of the world. The Gospel thus becomes the power of God and the wisdom of God unto the salvation of souls. The conscience-stricken sinner, who feels that all the perfections of God demand that he should be banished with everlasting destruction from the glory of the presence of God, sees in the cross of Christ a solution of the great problem, How can God be just and the sinner saved? The Saviour that died, rose again and ever liveth, to give the sinner the full benefit of his divine power, to deliver him from sin and renew in him a right nature. The Spirit of God, omnipotent in the region of man's corrupt nature, is given him to dwell in him and lead him in the path of life. The nobleman heard, and found in the Gospel just what he needed; he gladly received Christ as his Saviour and gave himself unreservedly up to him for time and eternity, and died in great peace.

'I have heard of thee by the hearing of the ear,' said Job; 'but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes.' If the truer knowledge of God was attended, in the case of a man so eminently godly as Job, with such self-loathing views, it is evident that the Theist who fancies that he needs nothing more than the exercises of his own mind to enable him to enter into amity with God, is grossly deceived by his own heart. Let but the truth regarding God flash into his mind, and he will at once see the mighty magnitude of his sin and give up all hopes that centre in himself.

Yes, there is not a single attribute of deity that affords the least ground of hope to the sinner out of Christ. No man cometh unto the Father save by me, says Christ; no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him. The Theist proclaims by his very confession of faith that he does not know God; He whom he professes to know has solemnly declared that none can know him out of Christ; not to know Christ is not to know God.

WHAT IS TRUTH?

That thou keep. (1 Tim. vi. 14.) How intense the solicitude for his son Timothy! Paul looked to him to carry on the Pauline work in the Pauline way, and dwells in these epistles upon the great features of his own ministry that Timothy may have a plain chart of reference. Timothy had now for twenty years followed him as no other had done; yet Paul thinks it still proper to exhort him to lay hold on eternal life.

Nor can see. (16.) Hence the necessity of the epiphany, the glorious appearing of Jesus Christ, that every tongue may confess him to the glory of God the Father.

Rich in good works. (18.) True wealth comes by parting with riches, not by accumulating them. Are you seeking to be rich in the estimation of men, or in that of God? Your worldly wealth may be a hindrance to you, and make it more difficult for you to exert a right Christian influence. A man has often gained immensely by the conflagration or wreck of all his property; he loses the armour of Saul to get the sling of David. Can you be said to be rich in good works, if after providing the necessaries of life for yourself and family, you spend more of your money on yourself than in behalf of the needy?

Laying up in store. (19.) We must surely lay up something in store for ourselves, a provision for declining years; this is the argument we commonly hear. But Paul's argument is, We must surely lay up in store for ourselves a good foundation against the time to come; he too probably refers to declining years; but how would he have us make this provision? By good works, by free distribution of our property to those that need it; in this way we lay up treasure, not in a bank, but in heaven, treasure that will certainly be available for us when the time of need comes. And in this way we shall also lay hold on eternal life; whereas if we keep the gold and silver in our own hands, we shall not be able to lay hold on eternal life, like the man who in swimming would not let go his bags of gold and so was drowned.

Profane and vain babblings. (20.) We have these in the apocryphal Gospels.

Thy mother Eunice. (2 Tim. i. 5.) We are told in Acts that she was a believer. She and her mother embraced the Gospel no doubt on Paul's first visit.

Stir up. (6.) The Greek word signifies to reanimate as a dying flame. We do this by giving the fire something to feed upon, some work to do.

God hath not given the spirit of fear. (7.) If this spirit influences us, it shows that we have not the gift of God. There is the spirit of power and God is willing to bestow it; this is good news for timorous Christians; let them ask and receive that their joy may be full. The spirit of power is the spirit of love; love is power; without love no true power, in Christ's kingdom.

Sound mind. The mind is made unsound by sin. There may be the genius of a Byron or a Goethe in it; it is an unsound mind because of sin, with wrong conceptions of God, and thus unable to get hold of the right relations and significance of created things; with wrong conceptions of itself; blind to the unspeakable gift of God; deaf to the invitations of God. The whole world is a Bedlam full of these persons of unsound mind, who are so far from being aware of it that they take this very unsound mind as the standard of sanity. The people who were contemporaries with Noah, were so deranged that notwithstanding the certain information they had of coming destruction, they remained as they were till the flood came and swept them away. When we are guided by the Spirit of God we have a sound mind; it is never absent from the spirit of love and power. The power that we have is, 1st, over the evil within us; 2nd, over temptations; 3rd, over the world. Faith is power.

Given us before the world began. (9.) This church composed of Jews and Gentiles, all alike in privilege, is not an anomaly, a side-issue, a deviation from God's great plan as the Jews so loudly assert, but is that which was contemplated by God, not merely when he called Abraham, but from the beginning of the world.

Who hath abolished death. (10.) In Christ are given us all things that pertain to life and godliness; all these are to be appropriated by faith. When the Son of Man cometh shall he find faith on the earth?

Life and immortality. (10.) Incorruption is what is strictly meant by the last word. We have life when we believe; we abide still for a season in a corruptible body, but shall obtain an incorruptible body. It was to hinder Adam from getting this that he was excluded from the tree of life in the garden of Eden. In the Gospel not merely is the life but the immortality also revealed.

The form. (13.) The word means outline, sketch, concise statement. Paul would seem to have put the great leading truths of the Gospel into a brief, compact and easily remembered form, for the sake of Timothy and others. We have many of these outlines and epitomes in the Epistles and Acts.

That good thing. (14.) This was indicated by the pounds and talents in the parables.

Turned away from me. (15.) Having adopted high church views, the judaizing views of the party with whom Paul had such a war, all the days of his ministry among the Gentiles. Paul was represented by them as a sort of dissenter, very able and earnest no doubt, but imprudent and misguided, and not sufficiently honouring the laws and privileges given by God to the Jews. While Paul was in prison in Palestine and Rome, they had a fine opportunity and appear to have made the most of it; and on Paul's recent visit to the East, referred to in this Epistle, he was grieved to find that the leading men had embraced the views of the other party.

Be strong in the grace that is in Christ Jesus. (ii. 1,) Perhaps there is nothing in all the Scriptures more necessary to be understood by the Christian than this. The thing is an absolute mystery until the Holy Spirit reveals it unto us. How can I be strong in the grace of Christ? I must know my weakness, my utter inability to do anything pleasing to God, of myself; there must be self-renunciation; then there must be the appropriation of Christ's strength. But this is what is often so difficult; I have something to do; I have no power of my own to do it; I must believe that the power shall be given me in the doing of it, not before. We must be content to leave the power with Christ, and to let him administer it just as we need it. The sense of our weakness remains for ever. We are to be strong in this grace; realizing the abundance of it, we should aim to do much; for the question is not what I can do, but what Christ can do in me.

Except he strive lawfully. (5.) The athlete must observe the rules; if he transgresses them, his claim to honours will be vitiated. So Moses, whom God sought to kill because he had neglected the circumcision of his children.

If we believe not, yet he abideth faithful. (13.) These words have been strangely perverted, as though they meant that Christ would continue steadfastly to love us, whether we continued to believe or not. If we are unfaithful, Christ is faithful to his engagement, which is, to save those only who have faith, who hear the voice of the good Shepherd and follow him; he cannot deny his own word, which is, he that believeth not shall be damned. He has only engaged to save believers. Without faith it is impossible to please God, as Peter found, when after the signal commendation of his faith by Christ, he heard the words, Get thee behind me, Satan, because of his unbelieving suggestion that Christ should not go up to suffering and death at Jerusalem.

Strive not about words to no profit, but to the subverting of the hearers. (14.) How much of this logomachy there has been in the church! In the warmth of controversy matters of minor consequence seem to be those of greatest moment, and men contend for them with all the zeal which should have been given to the conversion of the impenitent. Christians are evidently subverted when the glad tidings of salvation fall not from their lips, and some point of denominational preference enlists all their ardour.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—There appeared last week in the pages of your contemporary the *Indian Statesman* a series of articles strongly advocating the pernicious theory of annihilation. Most sincerely do I grieve that some one better qualified than myself has not replied to this Quixotic attack on one of the dogmas of our belief, and had not the necessity of refutation strongly impressed itself on me I should have kept silent. Far from impugning the sincerity of the writer in the *Statesman*, I have every reason to suppose him a thorough believer in his own theory, for, while "painfully conscious of the responsibility he has assumed," he with manly honesty confesses himself open to argument which would convict him of error and enable him "to blot out every word of his statement." That a very great responsibility has been incurred in reviving an exploded error which carries the gravest moral consequences, no one can deny; and the evidently hasty manner in which a theory has been advanced so fatally subservient to the interests of vice, so opposed to the fundamental principle of our religious constitution, can only be regarded by Christians as positively criminal. The theory of annihilation does not possess the charm of novelty; the free thinkers of their age, the Sadducees, taught it as their chief doctrine, and may be deemed more consistent than the writer in the *Statesman*, who only admits the immortality of the believer, while they completely disowned the idea of recompense, whether of punishment or reward, and taught that the soul of man perished with his body. Philosophy would have formed a better basis for his theory than the theology on which he rests it, although the former could be proved with equal facility to be as false as I now venture to assert the latter to be unsound. I admit the difficulty of explaining the absence of any dogmatic assertion of the soul's immortality in the teaching of the Old Testament. The writer particularly notices the absence of this teaching in the Pentateuch, when he says that

while "the Almighty busied himself with the minutest attention to their, the peculiar people's, temporal affairs and wants, he concealed from them the only fact which it really concerned them to know." Now I think that a satisfactory solution for this silence may be furnished in the fact that the Israelites were in no need of such a revelation. Living as they had been for hundreds of years among the Egyptians, they had through association become thoroughly imbued with Egyptian ideas, and foremost among the doctrines of the Egyptians was the immortality of the soul. So far then from such a revelation being a necessity, it would under these circumstances have been a superfluity. The apostle Jude in his epistle refers to the prophecy of Enoch, written ages before the Pentateuch, where a strong assertion in favour of general immortality is made, distinctly proclaiming the immortality of the wicked. David must also have had a vivid conception of a future life, when he expresses his hope of immortality: (Ps. xvi. 11) "Thou wilt shew me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore;" (Ps. xxiii. 26) "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." If the translations of Enoch and Elijah, the reappearing of Samuel, the Gospel promise as a remedy for the evils of the Fall, were insufficient to reveal a future existence, we have in still later times the clear prophecy of Daniel, "Many that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting contempt." Coming down to still later times, may I ask what interpretation can be adopted of our Saviour's words, when speaking of the unbelief of Capernaum, "It shall be more tolerable for the land of Sodom in the day of judgment than for thee." Only one conclusion can be arrived at, that at the day of judgment the punishment of Capernaum will be heavier than that of Sodom, therefore that punishment cannot be annihilation, for annihilation admits of no degrees. The writer in the *Statesman* complains of the "developments" that have been "drawn out" of the Bible and named the orthodox faith of Christianity. Is the description of the second death, as given in Rev. xxi. 8, a "development" or not? it would seem to be so in his estimation, for it differs very materially from his interpretation of it. It is not with philosophic speculations, but with Gospel truths, we have to deal: it is from the Bible alone I have adduced proofs in refutation of the theory of annihilation; but, if I may be allowed, I would quote the words of a high authority, Hugh Miller, who says "There is not in all revelation a single doctrine which we find oftener or more clearly enforced than that there shall continue to exist through the endless cycles of the future a race of degraded men and angels." So much for the writer's theology, and now let me very briefly glance at his ethics. One would have supposed that the moral effect on an impure man of the teaching of exemption from future punishment would simply be to confirm him in his sin; but, no, such a one is represented as looking forward, conscience-stricken, to the second death, as "developed" by the writer, "almost with joy as the day of deliverance." As a moral system Universalism is bad enough, but this is worse, giving as it does unbridled license to vice, and confining the effects of sin solely to this life. "A short life and a merry one" we often hear as the declaration of men who *do* believe in a future of everlasting punishment; and if they are scarcely restrained by this awful fact, to what extent may those not go in their sin when the barriers of restraint are removed by the baleful teaching of a painless nonexistence. Terror is a low motive—granted: no one has yet been saved by it, few without it. It is high time that the rubbish we hear in these days of the innate nobility of man, and the meanness that would be apparent in his being influenced by personal motives, should be understood aright. It was not with soft words that the Baptist induced the inhabitants of Judæa to shake off the spiritual torpor in which they were enveloped, but by a stern preaching of "the wrath to come." St. Paul says (2 Cor. iv. 11): "Knowing therefore the terror of the Lord we persuade men." And I would ask our writer if in the course of his experience "in carefully listening to what all the sections of the Christian church affirm," he ever heard a missionary dare to address his unconverted hearers in words of such terrible force as these, "Ye generation of vipers, how can ye escape the damnation of hell?" In case his memory should have failed him, I beg to remind him that they were employed by the Lord Jesus himself. May our ministers and missionaries, as heretofore, boldly proclaim the glad tidings, glad tidings indeed of the love of God, the atoning sacrifice of Christ, and the sanctifying work of the Holy Spirit, and not be deterred by any mawkish sentiment from teaching the doctrine of immortality and judgment. I am only restrained by a feeling of reluctance from trespassing on your valuable space from examining the other "developments" of this modern Sadducee. He repeatedly confesses the responsibility he has incurred, I trust he fully realizes it, and if "after many years' study of the Scriptures," I hope prayerfully, these are the conclusions he arrives at, I can only say that I feel extremely sorry for him, and with him earnestly pray "may he be forgiven of God!"

W. JARDINE JEFFREY.

Bombay, 21st October 1872.

Epitome of News.

Saturday, October 26, 1872.

—It is proposed to hold a series of Exhibitions of Art and Art Manufactures in the Museum of Bombay in connection with the Annual International Exhibition of London. The first to be held in February next.

—*Times of India:* "It is queried whether Sir Bartle Frere and the Rev. Percy Badger will come round by Bombay on their way to Zanzibar. We should say certainly not; though they must require much material from the records of the Bombay Government."

—We had hoped better things of the "dispensation of Providence" than appears in the following, from the *Hindu Reformer:* "There is no Hindoo, we are sure, much less an educated Hindoo, whose heart does not leap with joy on the Divali. Such is the dispensation of Providence that nothing can solace a Hindoo so much as this wonderful thing, —the Divali. We have, and must have, a keen relish for our Native holidays. Read English books as many as you may, read Milton or Plato or Bunyan as greedily as you may, and feel them, yet what is there within the bounds of nature to fill the void that might be created by the extinction of the Divali? We study English thought, we read English plays, yet have Native songs and sports lost any of their charm for us? The most elevated strains flowing from the snowy lips of the English girl has no power to solace us so much as the most careless accents of a Hindoo girl. To us the Hindoo girl of fourteen, with modest looks and tresses gay, is the noblest, the chastest object in creation."

An old proverb says that "every man thinks his own cow the best."

—*Bombay Gazette:* "We learn by a telegram from Mooltan of yesterday's date that cholera of a virulent type has broken out at Peshawur. Among the European community, out of a total number of 77 admissions into hospital, 64 have succumbed to the disease; and of the natives there were 38 admissions, 28 proving fatal."

Monday, October 28.

—*Indian Statesman:* "A most singular case of preservation from death by drowning occurred in the Fort on Saturday morning last. Mrs. Suntookjee Nanabhoy Davur fell into the well of her dwelling-house in Cowasjee Patell, early on Saturday morning, and was immersed for three hours therein. The old lady, being very stout, floated, it would seem, upon her back on the water, in a state of insensibility all this time."

"A rather amusing story comes from Baroda. A Brahmin is said to have predicted that a male child would be born to the wife of the Guicowar, who had thereupon promised him large gifts. Consequently when it was first rumoured that the child born was male, the *Brahmin* was one of the foremost among those who impatiently waited for the presence of His Highness. The moment, however, it was known that the rumour was false, the wily Brahmin was—'nowhere!'"

—*Bombay Gazette;* from *Songs after Sunset:*—

"I used to be religious
And love my Sunday's calm,
But now I don't allow such things
To do my prospects harm:
And if I get a telegram
To buy five hundred bales,
Well—I don't keep it till Monday,
For fear of missing sales.

I never go to service now,
I find it all in vain
To follow prayers or minister
With 'Cotton on the brain.'
And I like to write my letters
On that still and quiet day,
For, I take it, that's the reason
That the mail leaves on Monday."

We beg leave to suggest that a song containing a confession like this, might well be sung *before* sunset. *After* is terribly suggestive of being too late.

—*Overland Mail, Oct.* 4: Lord Hatherley will resign the Great Seal about the middle of this month, and Sir Roundell Palmer will be appointed Lord Chancellor in his place.

The Princess of Hohenlohe, sister to the Queen, was buried at Baden on September 27.

Among the political speakers this week are Mr. Forster, Sir Charles Dilke, Mr. Miall, Mr. Jessel (the Solicitor-General), and Mr. Walter.

A numerously attended anti-State-Church Conference has been held this week at Birmingham.

A telegram from Madrid announces that the famous palace of the Escurial has been struck by lightning and set on fire.

M. Gambetta is making a triumphant tour in the South of France. His speech at Grenoble is viewed as a challenge to the Government of the day. M. Thiers and his colleagues, who, it is said, have no other report than that given in the English newspapers, are greatly enraged with M. Gambetta.

With last month the time passed for the people of Alsace and Lorraine to decide upon their nationality. It is said that 83,000 persons, who have elected to remain French subjects, have passed through Nancy alone, and that altogether half a million of the population have left.

Eleven persons have been killed and a great number seriously injured by an express train from London running into a mineral train at Kirtlebridge, near Carlisle. The station-master has been committed for trial for culpable homicide.

Alderman Sir Sydney Waterlow is elected Lord Mayor for the ensuing year.

The Victoria Cross is conferred on Lieut.-Colonel Donald Macintyre, for an act of bravery when with the Looshai Expedition.

The equinoctial gales have caused numerous shipping disasters around our coasts.

The *Gazette* announces that as the revenue for the year preceding June 30 exceeded expenditure by 4,984,711*l.* 4*s.* 1*d.*, one-fourth of that sum will be applied to the reduction of the national debt.

It is our painful duty to record the death of Mr. Justice Willes by his own hand, at Otterspool, near Watford. The act is attributed to the effects of overwork.

The Bank directors have raised the rate of discount from 4½ per cent., at which it was fixed last week, to 5 per cent.

Amongst the deaths recorded this week are:—Lieut.-General Sir I. C. Coffin, K.C.S.I.; Lady Stourton; Lady Jackson; Right Hon. and Rev. Delaval Loftus, Baron Hastings; Colonel Charles Griffin; and Lieut.-Col. C. H. Tyler,

Tuesday, October 29.

—Nassick Collectorate Relief Fund subscriptions to 26th October, Rs. 5,331-3-9; Khandeish Relief Fund subscriptions to 28th October, Rs. 1,225-7-0.

—*Times of India:* "The oldest Parsee lady in Poona, Bye Baiai, died the other day at the respectable age of 99. Her father is said to have reached the age of 105 years."

—*Indian Statesman:* "The evidence given at the inquest held on the bodies of the unfortunate woman and children who lost their lives by the fire at Musjid Bunder this day week calls, as it seems to us, for the serious attention of the Municipal authorities, as fires have been of constant occurrence in the last few months. Any one driving through the narrow streets of the Native Town after dark can hardly fail to be struck with the extreme carelessness displayed with regard to naked lights in shops crammed with the most inflammable materials. You will commonly see a chawl built almost entirely of wood, filled with open jars or skins of oil, with a simple *chirag* flaming in the midst, suspended merely by a piece of string from the roof, the proprietor meanwhile enjoying an evening chat in a neighbouring shop, blind to the danger of a mere gust of wind, the flap of a bat's wing, or the parting of the cord supporting the lamp. The police surely should see that shopkeepers have their lights either enclosed in shades or lanterns, or protected so as to

guard as far as possible against accidents that may at any time result in a widespread conflagration. It is a curious fact that fires show a tendency every now and then to become epidemic in the town, while at others they are unknown amongst us for years together."

—*Lucknow Times:* "A Zemindar killed by an Elephant. On Sunday the 20th October a mahout or elephant-driver having trespassed on some zemindar's land, cut off a great load of pepul-tree branches for fodder for the elephant, and was in the act of binding it on the elephant's back, when the owner of the tree detected him, and commenced showering abuse on the trespasser. The elephant suddenly took his master's part, attacked the zemindar, and, before any assistance could be rendered, killed the owner of the tree. It is dangerous to permit such animals into populated towns, and far more so to permit their being located within the Kaisur Bagh buildings."

Wednesday, October 30.

—*Bombay Gazette:* "A man named John Tower went yesterday at one o'clock to the compound of Dr. Maconochie at Mazagon (Victoria Road), and after having a few words with his mother-in-law (who is a Portuguese and in the employ of the doctor) regarding his wife (her daughter), whom the mother would not permit to live with him, he began to assault the women. It is said that the parties separated on account of the ill-treatment the wife experienced at the hands of her husband. After a few minutes' altercation, he demanding his wife and the mother refusing to let her accompany him, a scuffle ensued, and the man drew a large knife, which he had concealed below his dress, and stabbed the old woman in the stomach, and further inflicted three wounds on different parts of her body. He then attacked his wife, and slashing away in blind ferocity inflicted seven or eight wounds on her. The agonizing cries of the women brought two fellow-servants to the spot, who partly witnessed the brutal murder; one of them rushed to Dr. Maconochie, who himself saw the knife in Tower's hand, and to whom Tower coolly acknowledged his guilt. The mother died an hour or two after admission into the Jamsetjee Jejeebhoy Hospital. Of the daughter's ultimate recovery hopes are entertained, though it will be a long time before she can leave the hospital. Tower is a Goanese, though bearing an English name, a man of some education, say 40 years of age, and he is said now to be a clerk in the Dockyard, and was once station-master at Khandalla. At Khandalla, some eight years ago, Tower shot at and killed a Mahomedan woman, who was in his keeping. For this crime he was tried at Poona and sentenced to ten years' transportation. On an appeal to the judges of the High Court, the proceedings, for some reason or other, were quashed, and Tower was restored to liberty."

—The *Gazetta de Goa* reports that 80 per cent. of the houses in Goa have been visited by dengue fever.

—*Bombay Gazette:* "The P. & O. Company have chartered the steamer *Emeu* to proceed to Cutch and bring the Rao of Cutch and his followers to Bombay."

—The same: "In a large and flourishing city like Bombay, where provision is made for the daily wants and requirements of the inhabitants, and whose comforts are practically ensured to them, the large number of beggars of every shade and hue that throng the principal thoroughfares of the Fort and Native Town, and may be seen conspicuous in the ranks of all tamashas and gatherings,—elbowing their way through crowds, and coming right under the noses of well-dressed and respectable personages, sometimes thrusting their heads and leprous arms into carriages, in order to attract the attention of those inside, and thereby induce their liberality and charity,—is a kind of infliction which even gentlemen of the pavement would protest against. It is true that beggars are an unfortunate band, that they are excluded from the lowest ranks of society because labouring under the ban of an absolute and rigid poverty, as well for the diseases they suffer from, and the revolting spectacles which they present."

We are glad to see our contemporary drawing attention to this subject. It is a most sickening thing to go through the Meat Market, and to have at almost every turn a mutilated hand, a leprous arm, or some hideous deformity thrust in your face. Then the gipsy women beggars are brazen-faced, bold, and immodest, and cannot be shaken off. If one is so foolish as to try to get rid of the more provokingly importunate by giving them money, he will find that the number of them will rapidly increase. We question the "absolute and rigid poverty" the *Gazette* speaks of.

—Notices of extensive theft of jewellery, theft of pearls, theft of saddlery, theft of money from the Post Office safe by the clerk in charge of it, thefts of ornaments, earrings, &c. from children's persons, meet the eye in the papers.

Thursday, October 31.

—Flights of locusts have been reported from Khandeish, Kurrachee, and Simla.

—Dengue is said to have reached Nagpore; at Surat it is said to have given place to a more fatal malady, the brain fever.

—The Governor of Bombay is to hold a levée at the Town Hall on the 9th Nov., and the Viceroy is to hold one at the same place on the 15th Nov. Government is giving three days' public holiday in honour of the Governor General's visit.

—The recent order regarding the Elephanta Caves appears to have displeased everybody. All that is said about it is from a picnic point of view. Too much is made of the expense to large schools, as if Government could possibly demand 4 as. per head for each scholar. The charge, we presume, is for regular visitors: for schools an application for permission to visit the caves is all that may be required, just as the use of the Town Hall is given free of charge for certain purposes. The *Bombay Gazette* in writing on this subject says: "The last time we were at Elephanta was in company with one of the most celebrated Sanscrit scholars now in Europe, and, if our eyes did not deceive us, on sitting down to study the Trimurti at his leisure, he pulled a flask of brandy out of his pocket and refreshed himself from it in no timid manner, in order that, as he said, his mind might be equal to take in the impressions of the occasion."

We sincerely trust that his eyes did deceive him: for if not, what shall we think of one of the most learned Sanscrit scholars now in Europe helping himself from a flask of brandy in no timid manner, and never offering his learned brother of the *Gazette* a pull at it!

—The following are from the *Indian Statesman*; "The population of the small town of Yanaon suffered so much from the effects of Dengue, that the Pondicherry Governme. had to telegraph to Chandernagore for a doctor, as the medical establishment at Yanaon was too small to render effective assistance. The town, a week or ten days ago, was flooded, and our contemporary the *Courrier l'Inde Française*, in comparing great things with small, declares that it presented the aspect of a miniature Venice."

"The Commissioner of Police has received a telegram from Calcutta announcing the capture of Ghoolam Hoossein, an able-bodied and daring robber, who was sentenced by the High Court of Bombay, in November 1867, to ten years' transportation for housebreaking by night. Soon after his sentence he escaped from the jail, but was recaptured, and in April 1869 transferred to Poona. There he made repeated attempts to break his way out, but without success. When he had been upwards of two years in the Poona jail, he showed signs of mental derangement and was placed in the Lunatic Asylum at Colaba. His conduct there was very extraordinary, and did not support the idea that anything was wrong with his wits. Finally on the night of the 16th March last, he effected his escape, by cutting or wrenching out one of the bars in his cell window and then climbing over the compound wall, and was not heard of again till some two months ago, when a policeman noticed a suspicious-looking character at Breach Candy and accosted him. The man, who was no other than the escaped convict (though this did not come out till afterwards), immediately jumped into the water and swam out beyond reach. The most strenuous efforts were then made to arrest him, the Commissioner of Police and a number of constables going after him in three boats; but it was no use. The man swam far out; and though two constables jumped into the water, he dodged both men and boats, diving and turning and doubling like a fish till darkness came on; and the baffled pursuers returned to the shore, now crowded with eager spectators. Police guards were set all night along the Vellard and Breach, but the famous swimmer swam past the outmost of them, got to land and went his way in triumph. He has now at last been got the better of, and is once more a prisoner in Calcutta, to be brought down to Bombay in a day or two. He has not been idle while at large, and was, it is thought, at the bottom of a serious robbery at Bhosawul lately. The man is a weaver of Bushire, 25 years of age."

—*Home News, October 11th:* The foundation-stone of the new fortifications in Strasbourg was laid on the anniversary of the capitulation, in the presence of a large number of German troops.—The recent speech of M. Gambetta at Grenoble has created profound sensation throughout France. M. Thiers considers that the speech will provoke the mistrust and hatred of the population. Prince Napoleon has been forbidden to enter France.—Spain is said to desire a commercial treaty with England for reducing the duties on Spanish wines. The Cortes have decided not to take the question of the abolition of slavery in the Antilles into consideration.—The King of Italy has visited the Trastevere Circus in Rome, where he was most enthusiastically received by the people.—The Pope, in a letter to Cardinal de Bonnechose, has finally decided upon not leaving Rome.—The Grand Council of Geneva have rejected a bill for the separation of Church and State. The Catholic agitation throughout Switzerland is exercising no important influence over the people.—The Denmark Rigsdag was opened by the King in person on Oct. 7, with a speech from the Throne.—The funeral of the late King Charles V. of Sweden has been solemnised at Stockholm. The remains of the deceased monarch have been deposited in the Ritterholm Church.—The recent outbreak on the Montenegrin frontier has been suppressed. The Sultan has had his autumn manœuvres, when about 15,000 troops of all arms of the Turkish army were engaged.

The Republicans have carried the majority of the State elections in America.—The decision of the San Juan boundary question, now under the arbitration of the Emperor of Germany, will be made public in a few days.—The death of Mr. W. H. Seward, late Finance Secretary, in New York, on Oct. 10, is reported.—The British American Commission has resumed its sittings at Washington.

Her Majesty, with Princess Beatrice, has been paying a visit to Glassalt Shiel, near Balmoral. The Queen is expected to return to Windsor early next week.—His Royal Highness the Prince of Wales is enjoying the sports of deerstalking and shooting in the Highlands, and on the 15th will proceed to Chillingham Castle, Northumberland, on a visit to the Earl of Tankerville. The Marquis of Lorne and Princess Louise have gone to Balmoral on a visit to Her Majesty. Her Royal Highness the Princess Mary Adelaide and the Duke of Teck have been paying a visit to Lord Skelmersdale at Ormskirk, and have since left for Southport.

The Queen of Holland is expected in London next week.

The Prince Imperial of France will shortly enter upon his duties at the Royal Military College at Woolwich.

The Premier and most of the Cabinet Ministers have returned to London to transact urgent public business. A Cabinet Council was held yesterday to consider modifications of the French Commercial Treaty.—The Bank of England has raised its rate of discount from 5 to 6 per cent. The prices of securities have not varied much in consequence.—The Archbishop of Canterbury has been visiting his diocese. In one of his charges he spoke in favour of the removal of the Athanasian Creed from the Service, but desired its retention among the Thirty-nine Articles.—General Sir P. Montgomerie, Mad. R. A., died on Oct. 5, and Sir Charles Mills, Bart., for many years a member of the Court of the East India Company and of the Indian Council, on Oct. 4.—A terrible colliery explosion has occurred at Morley, near Dewsbury, in Yorkshire, by which upwards of twenty lives have been sacrificed, and about forty persons seriously injured.—Mr. John Whittaker Ellis has been elected as Alderman for Broad-street Ward, in the room of Sir John Musgrove, Bart., who has resigned.—Experiments have been made with a new description of gas distilled from mineral oils, which is likely to lead to important results. The light obtained is very brilliant, and the cost much less than coal-gas.

The harvest in Scotland is said to be the smallest and most disastrous which has been known since 1816.

Field-Marshal Sir George Pollock died suddenly on Oct. 6. He is to have a public funeral at Westminster Abbey.—It is reported that the Hon. G. Denman, Q.C., will be the new judge in the room of the late Mr. Justice Willes.—The directors of the London and Delhi Bank have declared a dividend of 3 per cent.

Obituary of the Week.—Sir W. A. Clavering, Bart.; Lieut.-Col. R. Wyllie, E.I.C.S.; Lieut.-Col. J. D. Leckie, Bo. Ret.; the Hon. E. G. Monckton;

the Hon. R. R. Verney, 52nd Light Inf.; Lady Wheler.

FRIDAY, NOVEMBER 1.

—The names of the gentlemen who will conduct the Matriculation examinations commencing on the 18th November are published in all the local papers. The list is too long for our columns.

—Deaths for the week ending Tuesday, October 29, were 350.

—*Times of India*: "Whilst there is every desire amongst the citizens generally to see an influential and representative deputation join in presenting a loyal, and, if need be, an explanatory civic address to His Excellency Lord Northbrook during his visit to Bombay, there is considerable demur, and on very intelligible grounds, to the proposal to spend several thousands of pounds on a pyrotechnic display on that occasion. Of course, as a town meeting has been called, all persons interested will have an opportunity of expressing their views on the matter; and we trust the speakers will have the moral courage to say what they think."

—*Englishman*: "The *Indian Observer* very properly draws attention to the hardship involved in keeping back letters addressed to Australia, on account of deficient postage, and to the gross injustice of doing so when the post office has not taken proper measures for making the increased rate generally known. The last *Calcutta Gazette* gives another list of letters detained for an insufficiency of eight pies in the postage—an insufficiency which, it may fairly be considered, the writers were unaware of. It is not much to ask the postal department to announce important changes of postage rates in the newspapers."

—*Indian Statesman*: "Are we to go on for ever subscribing articles, and professing our adherence to standards which cannot be proved from Scripture, and which reason and conscience alike condemn? We say that it is the Church, and not the Bible, that says that the masses of mankind are travelling to Eternal torments; that it is the Churches, and not the Bible, that teach dogmatic Calvinism, with its horrible logical inferences; and that it is the Church, and not the Bible, that teaches man to look to his fellow-man for pardon and enlightenment, and eternal life from a round of ceremonies and sacraments. We are not concerned with the individual teachings of any one man in the matter, but have expressed simply our conviction that there is a great gulf between the Bible and the modern Churches, and that the work of Reformation begun in the 16th century is far from being completed in the 19th. On the one hand, we have a large, and influential, and earnest party amongst us who are striving, and honestly too, to rehabilitate what was then overthrown; on the other, we have a party, with equally strong convictions, who see that the movement of the 16th century was fatally defective in its range: while the great moderate party lying between them resents being disturbed by either. If we are preaching a distorted Christianity to the people of India, we may have cause yet to be thankful that its want of success forced us upon reviewing our own belief."

—A London paper of the 5th ultimo announces that the death of Mr. Thomas Bilby, who had been parish clerk of Islington for twenty-eight years, took place at Finchley. The deceased was seventy-eight years of age, and was formerly an inspector of schools in the West Indies, and afterwards for the Home and Colonial Institute. He was the author of the well-known hymn—

"Here we suffer grief and pain,
Here we meet to part again,
In heaven we part no more.
O! that will be joyful," &c.

Selections.

TRUSTING GOD FOR BREAD.

The means of finding one's daily bread is a fearfully important matter to a very large proportion of the people of India, and unfortunately it is becoming more important every year. Millions of men and women barely earn enough to keep themselves alive, while millions more are wholly dependent upon relatives. We doubt if in any country in the world the duty of feeding hungry relatives is recognized so fully as in India. Millions of poor people are looking out for employment, every day going out like the sparrows in the morning, not knowing where the food of the day will be found. The natural result of this state of things is that the missionary on his arrival in India finds the people much more hungry for wheaten bread than the bread of life, and he cannot make the slightest progress in his work without encountering this question. Some men are hungry and hope they may secure their bread by embracing the new religion, while others are satisfied with bread, but fear they may lose it if they adopt the religion which commends itself to their hearts. Let the bread question be settled, and millions are ready to spit on their idols and trample on their caste. The good and the bad, the sincere and the insincere, are alike attentive to the bread argument. The missionary must meet it. He must tell his proposed converts how their change of faith will affect their stomachs as well as hearts, and plain unequivocal language is expected from him. Can he venture to promise them bread, not by pledging an earthly treasury, but by drawing on the promises of God?

It would seem that Galilee, at the time of our Saviour's ministry, was not unlike India as we see it to-day. The absorbing question with the multitude was that of daily bread. Thousands upon thousands were ready to follow Jesus to the desert or anywhere, provided only they might eat of his bread and be filled. Worldly anxiety filled their hearts while they listened to his wonderful sermons, and the same questions which perplex and distress the missionary in India to-day, were thrust at Him as He preached upon the mount or discoursed upon the sea-shore. His answers were unmistakeably plain. He told all comers that God would feed them if they would live a life of trust. They must first seek the kingdom of God, and become righteous in life, and then all they needed should be added to then. God would feed them as He fed the sparrows and the ravens. He would fill no storehouse for them, but, like the manna of old, their bread should be given them day by day. They must not be anxious about the future, but must *trust*. The country seemed over-populated, and no man could see how so many could possibly earn a comfortable livelihood, but Jesus nevertheless promised every one bread.

Can we imitate our Saviour in this? Can we repeat His promises? Are we authorized to say to the poor half-starved beggars and unemployed persons who come to us daily that God will feed them? And if we affirm that we may thus promise, that we are authorized to do so, thoughtful men will ask us, as they ought to ask us, if our doctrine is *practically* worth anything. *Do* the poor find their bread by trusting? Is there anything more than a poetical sentiment in all the beautiful sayings of Jesus about God's care for His creatures? What is the practical value of all the New Testament teaches about looking to God for our food?

We do not hesitate to say that Christ meant precisely what He said when speaking on this subject, and that His words are true to-day, as true as when spoken eighteen centuries ago. The solution of the bread question, of strikes and labour reforms—in short, of all social problems of this nature—will ultimately be found in trusting God. The starving millions of India might all be made comparatively comfortable in a week if they could only be brought to live the life of trust. Our own observation has abundantly confirmed our faith in God's care for each of His people. Every year we see striking examples of men taken from the very depths of sin and poverty, and at once saved from both these scourges. We have never known the promise to fail where the conditions have been complied with. Even where a man does not apprehend the full spiritual meaning of Christ's teaching, he will almost certainly begin to escape from poverty as soon as he earnestly tries to do right.

We are well aware that there are many seeming failures of this promise. Many Christians are extremely unfortunate, and some who are not immoral in life are reduced to absolute poverty. This is true enough, but it does not follow that the promise has failed. We set up a standard of our own, and if that is not reached we see proper to consider ourselves poor and forsaken. The promise is that all our "need" shall be supplied, but God is the judge of what we need. It is contrary to the very idea of trust for us to decide beforehand that God must deal so and so with us, give us this and that, instead of putting ourselves unreservedly in His hands to receive whatever He may see proper to give us.

Another cause of the seeming failure of the promise in many cases is that men try to trust God and themselves at the same time. They ask God to feed them, and then proceed to plan for themselves as if no God saw them, and when their ill-conceived plans fail they look sad, and talk as if God had not kept His promise. Another mistake equally fatal and equally common is that of doing nothing; trusting, but refusing to accept the work which God gives. We know starving men who will not work because they find no work to suit them, and when they find that God sends no ravens with bread for them they look upon themselves as forsaken and neglected creatures. If a man is poor, our counsel to him is this: First of all seek God's kingdom; give your heart to Christ, and live henceforth for Him. Be willing to earn your bread by *any kind of work*, and be willing to take any kind of bread which you may be able to earn. Whatever comes to your hand, accept as from above and thank God for it. Fix no standard of comfort for yourself, but let God do that for you. Then go steadily forward in this course, and you will never go hungry. Your bread may literally be given day by day, but it will be sure unto you, and although your faith may be sorely tried at times, yet the days will grow brighter, and God will care for you and yours all through your pilgrimage on earth.—*Lucknow Witness*.

ASKING AND RECEIVING.

"Ask and receive, that your joy may be full."

The Christian life is a life of asking and receiving. God has so ordained that, by the laws of our being, certain things give us physical, mental, or spiritual gratification. Intercourse with those of kindred spirit is one of the chief sources of human pleasure. But the highest joy of which we are capable arises from fellowship with God. As He is our Creator and we his creatures, He our Father and we his children, He our Lord and we his servants, this intercourse must necessarily take the form of our asking and his giving. "It is more blessed to give than to receive," and this highest blessedness belongs inalienably to God. Ours is the blessing of the receiver, and in receiving from God our nature attains the fulness of its joy. It is heaven begun on earth: "In thy presence is fulness of joy, and at thy right hand are pleasures for evermore."

There is no true asking of God which is not in the spirit of the prayer which our Lord taught his disciples. The glory of our Father in heaven is the foremost wish of his obedient child; his dearest aspiration the doing of His will. It is mockery for us, whose feet stand on the pardoning love of God, to utter words of prayer to Him if we do not forgive others. It has well been said, We cannot retain the sense of forgiveness if we renounce the spirit of forgiveness. Though the ten thousand talent debt was freely forgiven, it all came back upon the unmerciful servant when he took his brother by the throat, saying, "Pay me that thou owest." "First be reconciled to thy brother, and then come and offer thy gift."

No prayer can really be offered in faith which is contrary to the mind of God; therefore whatsoever we ask in prayer, believing, we shall receive. Faith and obedience are linked together; the gospel requires the obedience of faith (Rom. i. 5); and God's commandment, like Himself, is Love. If we love, we know we are of the truth; and "if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him, because we keep his commandments, and do those things which are pleasing in his sight."

God answers at once. "He that asketh (that is, the asking one—he with whom prayer is the habit of his life) receiveth." "And this is the confidence we have in Him, that if we ask anything according to his will He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." We have them, although they may be in his hands till the time appointed of the Father. "Oh, how great is thy goodness which Thou hast *laid up* for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men." The conversion of our loved ones we have, yet it may long be hidden in God's safe keeping, for the perfecting of our faith, and for the fulfilment of many subsidiary purposes, according to the counsel of his will.

Jesus prayed for Peter, and had the answer, for He knew that the Father heard Him always; yet Peter was permitted to deny Him—his very fall being one of the means by which his Master's prayer was answered. The intense and loving faith of those words in his first Epistle ii. 21—25 (compare John xiii. 27, 38) are manifestly the outgrowth of that sad experience of his own weakness.

Daniel waited three full weeks for the answer to his prayer (chap. x.), yet it was heard and answered as soon as offered. We have answered our friend's letter as soon as we have written and despatched our reply, though the answer may not reach him for days or weeks. There are millions of answers on the way to-day. Not only are railway-trains carrying them by land, and ships bearing them across the sea, but the air is full of angels sent forth from God with messages and answers to the heirs of salvation. They come like a flash of lightning from heaven to earth, but here they are often hindered by the prince of the powers of the air. The Angel (the Son of God—compare Ezek. i., Rev. i.) who came to give Daniel the revelation for which he had prayed, left the throne immediately that Daniel's prayer ascended, but he had to fight his way for one-and-twenty days against the Prince of Persia. It may be asked, Why should Daniel continue fasting if his prayer had been heard, and the answer was on its way? It was meet that the Spirit of Christ should keep the servant, in humiliation and prayer while the Master was engaged in conflict on his behalf. When should he know the fellowship of His sufferings if not at such a time as this? Moreover, our members which are on the earth must be mortified if we are to receive revelations from God: "This kind goeth not out but by prayer and fasting." This brief and dim glimpse into the spirit world reminds us that "we wrestle not with flesh and blood, but with wicked spirits in heavenly places." It may be that we have been impatient at God's delay, and even have murmured against Him, because the answers to our prayers have not reached us, ignorant that all the time the messengers who bare them were enduring the opposition of Satan and his hosts. A man whose eyes are opened sees not only the Just One in heaven, but the Evil One on earth, and traces the adversary where others see only circumstances: "We would have come unto you, even I, Paul, once and again; but Satan hindered us."

One effectual hindrance to prayer is making ourselves their object: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your pleasures." Our prayers are often selfish supplications for earthly and temporal blessings, and even when we pray for the salvation of our kindred, the motive may not unfrequently be traced rather to a love of ourselves than of either them or God. Thus Christians often wonder that they have not more joy in prayer, whereas if, leaving the self-centre, they would make God their centre, their joy would immediately be full.

When our hearts are enlarged toward God and man, we find ourselves introduced into an altogether wider world than it was possible for us otherwise to know. Jesus longed to reveal his coming sufferings to his disciples, but they, disputing who should be greatest, understood not what things He spake unto them. God wants his people to be his confidants: "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." "He (the Spirit of truth) will show you things to come." The man who of all others prayed to know the secret things of God in the olden age was a man greatly beloved; and the Apocalyptic of the New Testament was the disciple whom Jesus loved, and who lay on his bosom at the last supper before He died.—*The Christian.*

Miscellany.

—*The Freeman*; the Study of Science:—The end proposed in the Scriptures is of a very different order from that pursued by science, viz., our knowledge of the higher relations in which we stand to our Creator. They convey to us authoritative instruction in reference to the duties we owe to Him, the means of communion with Him, the principles on which He governs us, and our ultimate position after we have passed away from the seen and the temporal. The Bible was not, therefore, intended to enunciate the facts and principles of science, nor does it, in at least any direct method, do this. Its language as addressed to men who lived thousands of years ago as well as to ourselves—to men, moreover, of all grades of social and intellectual power—is designedly popular, and had it anticipated the discoveries of modern astronomy, *e.g.*, and been written in strictly accurate language, it would have been unfitted for its chief end; and its very accuracy would have proved a far greater stumbling-block in former ages than its popular character can ever prove now. For ourselves we believe that there is no discord between the Bible as God's Word and the physical creation as His work. Let both be properly interpreted, and their harmony will be manifest. But unfortunately there have been hasty inferences and crude generalizations on one side and on the other, and to these must be attributed the discrepancies of which so much has been made. Nothing is of greater importance than a clear understanding of the exact relations of science and Scripture.

Christian people are often bitterly reproached by students of science for the opposition which some of them have shown to it. Yet it ought in fairness to be remembered that the fault is by no means on one side alone. If there is ignorance, crudeness, and uncharitableness on the part of some believers in the Divine authority of the Bible, these qualities are assuredly not confined to them. Scientific men are in no small degree responsible for the estrangement which exists between themselves and theologians. Take, for instance, the contempt with which Professor Huxley commonly refers to "ecclesiastically-minded persons," and, what is even worse, the insolent and ungenerous language in which he speaks of the Bible. He classes "the imaginations current among the rude inhabitants of Palestine" along with the myths of Paganism. "The cosmogony of the semi-barbarous Hebrew is," he tells us, "the incubus of the philosopher and the opprobrium of the orthodox." Men have wasted their lives in "the attempt to force the generous new wine of science into the old bottles of Judaism." "Extinguished theologians lie about the cradle of every science as the strangled snakes beside that of Hercules," &c. &c. We certainly cannot discern here anything of a philosophic calm, still less anything of "sweetness and light." It is language which true science utterly disowns, and we are surprised that Professor Huxley should not only have used it in his review of Mr. Darwin's "Origin of Species" in 1860, but have deliberately republished it in 1870. It is language that may exasperate, but it will never convince, and its only effect is to injure the cause which its writer intends it to serve.

Again, the attitude assumed by many scientific men on the question of miracles is altogether unwarrantable, and justly offensive to Christian people. When we are told, *e.g.*, that the records of the miraculous are simply "credulous prattle," that "miracles are naturally and *per se* impossible," that to believe in them is to "admit our own imbecility" (and all these things have been asserted by "scientific" men), we rightly hesitate to allow the charge. Such a representation not only brands as mythical the greater part of the Gospel histories, and deprives us of the only adequate source of spiritual nobleness and consolation and strength, but it begs the whole point in dispute. The assertion that miracles are impossible rests on an *à priori* assumption, and we have not yet seen anything either in physical or mental science that justifies the assumption. He is a daring man who will set limits to the power of God, and to say that He cannot do what we are told in the Gospels He has done would require an extent of knowledge which no mortal of whom we have heard can at all claim to possess. Facts, whether they be miraculous or not, cannot be slain by theories. The whole question of the miraculous in Christianity is a question of historical evidence, and not of metaphysics, and we take our stand on a basis which has thus far proved immoveable—the undoubted witness of the apostles and the first disciples. To this position true science inevitably leads, nor is there any other ground on which an adequate solution of the phenomena of Christianity can be reached.

The contradictions of scientific theorists render it necessary for us to exercise extreme caution in the acceptance of their teaching. We should not be too eager to adapt the statements of Scripture to the so-called discoveries of science, as if its continuance of power depended on its agreement with them. For, as we have already suggested, there are false interpretations of Nature as well as of the Bible. If the undulatory theory of light is now generally accepted, it is not many years since the corpuscular theory was quite as universal. If Mr. Darwin has taught that species are originated by selection—that pigeons may become partridges—Professor Huxley has written, "After much consideration, and with assuredly no bias against Mr. Darwin's views, it is our clear conviction that, as the evidence stands, it is not absolutely proven that a group of animals having all the characters exhibited by species in nature has ever been originated by selection, whether natural or artificial." Mr. Darwin accepts the aphorism *Natura non facit saltum*. Mr. Huxley, on the contrary, believes that Nature does make jumps now and then. Mr. Darwin's theory on "The Descent of Man," which makes our first forefathers a kind of jelly-fish, is one of the most degrading and repulsive, as well as unscriptural, which have ever been advocated. But if there were adequate proof of it, there would be no choice left us as to its acceptance. Mr. Darwin, however, has not proved it, or he would not have to write, "No one can at present say by what line of descent mammals, birds, and reptiles were derived from the Amphibians," &c.; and again, "The great break in the organic chain between man and his nearest allies cannot be bridged over by any extinct or living species;" nor would he so frequently tell us "we have only to suppose," where our difficulty is that we cannot suppose.

We do not refer to these matters for the purpose of depreciating science, but to show that if theologians have sometimes suspected what has been advanced in her name they have had good reason for doing so. There must be candour, generosity, patient and laborious investigation on both sides—a willingness to judge the subject in hand according to its own laws, and a frank acceptance by each party of the *facts* of which the other can testify. There is no necessary antagonism between science and religion. Devotion to the two is often found in one and the same man, and we are persuaded that if students of Nature prosecute their work in a strictly scientific spirit, the authority of the Bible will be confirmed, and the age will never come whose history will not verify the words—

> Piety has found
> Friends in the friends of science, and true prayer
> Has flown from lips wet with Castalian dews.

—An invention, or more properly a new application of a well-known fact, has recently been patented in America, and will be useful to our Forest and P. W. Departments. The originality of the special application is striking. Every person knows that when an electric current is transmitted through a fine platinum wire, the wire becomes red hot. The patent in question is for the utilizing of this principle for the purpose of cutting wood. Hence we may now have the sawing of timber effected without a saw. Dr. Robinson, the patentee, was led to this novel application of electricity by observing the facility with which a platinum wire, when raised to a white heat, effected the removal of tumours, and cut its way into the living flesh. It is anticipated that by means of this invention, which requires only a simple quantity battery, trees will be felled and divided into logs, and other operations of a similar nature performed.

—There have been a few other gaps in Turf Society this season. And talking of backers, poor Charlie Carew is dead at the early age of 43, worn out in frame and constitution, dying in poverty, almost want—he who began life with something like £30,000 a year, a noble estate and mansion in Surrey, with health, a vigorous frame, a keen—too keen—appetite for pleasure and enjoyment, and existence looking very rosy indeed. How he squandered his fortune, how recklessly he played, betted, and did anything which he ought not to have done, need not here be told. There will be many in India doubtless who knew the poor "Buster," and all his pleasant wicked ways. The best-hearted fellow in the world, but about the most easy-going I ever met with. He had not the least capacity for business of any sort. About two months ago I was at Cremorne one night, and a man spoke to me, saying he had not seen me for some time; and though there was a familiar sound in his voice, it took me nearly a minute to recognize poor Charlie Carew. I saw he was dying then. He had no appetite, he told me, and scarcely ever ate anything; "but I can do this, old fellow," and he took up the soda and brandy and drank it off. I could not help being rather touched at the sight of him, and thinking what a sad end it was to such a beginning; but he was in wonderfully good spirits, and talked of what he was going to do when he got better. He meant to have a horse or two this winter, and hunt again, he said, and that would set him up. Poor fellow! about the beginning of this month he caught a sudden chill, which, coming on the top of an attack of jaundice, hastened his end. I suppose he felt it coming, for he crept away from his London lodging, without saying a word to any one, to Boulogne, where there was some one whom the Buster was fond

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of—crept to her side, and she took him in and there he died.—*Pioneer.*

—THE LAND BEYOND THE MOUNTAINS.—The little child was dying. His weary limbs were racked with pain no more. The flush was fading from his thin cheeks, and the fever that had been for weeks drying up his blood was now cooling rapidly under the touch of the icy hand that was upon him.

There were sounds and tokens of bitter but suppressed grief in that dim chamber, for the dying boy was one very dear to many hearts. They knew that he was departing, and the thought was hard to bear; but they tried to command their feelings, that they might not disturb the last moments of their darling.

The father and mother, and the kind physician, stood beside and watched his heavy breathing. He had been silent for some time, and appeared to sleep. They thought it might be thus that he would pass away; but suddenly his blue eyes opened wide and clear, and a beautiful smile broke over his features. He looked forward and upward first, then turning his eyes upon his mother's face, said, in a sweet voice:

"Mother, what is the name of the beautifnl country that I see beyond the mountains—the high mountains?"

"I can see nothing, child," said the mother; "there are no mountains in the sight of our house."

"Look there, dear mother," said the child, pointing upwards, "yonder are the mountains. Can you not see them now?" he asked, in tones of the greatest astonishment, as his mother shook her head.

"They are near me now—so large and high, and behind them the country looks so beautiful, and the people are so happy—*there are no sick children there!* Papa, can you not see beyond the mountains? Tell me the name of that land."

The parents glanced at each other, and with united voice replied, "The land you see is heaven; is it not, my child?"

"Yes, it is heaven. I thought that must be the name. O, let me go—but how shall I cross those mountains? Father, will you not carry me? take me in your arms and carry me, for they call me from the other side, and I MUST go."

There was not a dry eye in that chamber, and upon every heart there fell a solemn awe, as if the curtain which concealed its mysteries was about to be withdrawn.

"O mother! O father! do not cry, but come with me and cross the mountains—O come!" and thus he entreated with a strength and earnestness which astonished all.

The chamber was filled with wondering, awe-stricken friends. At length he turned to his mother, with a face beaming with rapturous delight, and stretching out his little arms for a last embrace, he cried—"Goodbye, mother, I am going; but don't you be afraid—the strong man has come to carry me over the mountains."

These were his parting words. Upon his mother's breast he breathed his last; and they laid the little fair body down again upon the pillows, and closed the lids over the beautiful blue eyes, over which the mist of death had gathered heavily; and, bowing by the bedside, they prayed with submissive but bleeding hearts, and said, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord."—*Lucknow Witness.*

TELEGRAPHIC NEWS.

London, October 25th: It is stated that the San Juan question has been decided in favour of America, and confirmed. Mr. Willing declares that the claims of America are in accord with the Treaty of 1846.—The *Times*, in an article on the interview between His Excellency Lord Northbrook and the Khivan Envoy, dwells upon the advantages of cultivating settled confidential relations with Russia—which power is destined to be the civilizer of Central Asia—rather than with half a dozen lawless States. The *Times* doubts not that such a policy would be reciprocated by Russia.—The Geographical Society will entertain Sir Bartle Frere at a farewell banquet on the 1st November.—The harvest in California is the largest ever known.

26th: The Attorney-General, in addressing his constituents, ridiculed the idea of a Tory reaction. He defended the Admiralty against the recent attacks of Mr. Reed. The Colonies, he said, were never better affected to the mother-country, which is destined to became the federal head. The land is flourishing. He then spoke warmly on the American arguments at Geneva.—Her Majesty's troop-ship *Serapis* grounded in the Suez Canal on Wednesday. She floated again on Thursday, and was expected to proceed on Friday.—Major Ewan Smith will accompany Sir Bartle Frere, and it is probable that an officer or some officers will be selected by Lord Northbrook to join at Aden.—An extraordinary horse epidemic has broken out in America.

28th: Colonel G. H. Hawes has been appointed Aide-de-Camp to the Queen.—The price of coal at the Newcastle Collieries has been reduced four shillings per ton.—The Staffordshire Colliery engineers have commenced a strike.—The weather is excessively rainy, and there have been disastrous inundations in the Midland counties, as well as in France and Italy—*Obituary*: General Thomas Wood and Colonel Francis Roger Palmer.

29th: The *Times* in an article to-day, in answer to the advocates of an anti-Russian policy, demonstrates the inexpediency and the impossibility of hindering the advance of the Russians in Central Asia.

30th: Mr. Bedford Pim is a candidate for Richmond in the Conservative interest.—Lord Granville, when distributing prizes at Ramsgate, enlarged upon the educational advantages of the Oxford local examinations.—H. M.'s Troop-ship *Euphrates* has grounded off Cape Senglea (*sic*), but floated off undamaged, and then proceeded on her voyage.—*Obituary:* Mr. Frederick Dundas, Member of Parliament for the Orkney and Shetland Islands: Sir Alexander Duff Gordon.

31st:—Lord Penzance has resigned in consequence of ill health. Sir Samuel Martin is named as his probable successor.—The Bishop of Winchester, in presenting the prizes at the Oxford local examinations at the London University, characterized them as the future moral history of the country.—Thirty thousand horses have been stricken with the epidemic at New York.—*Obituary*: Lord Penzance.

PASSENGERS ARRIVED.

Per P. & O. Str. *Surat, 28th:*

From Southampton.—Rev. G. C. and Mrs. Reynell; Mr. Woolcombe; Mr. E. Stack; Mr. A. W. Cruickshanks; Mr. J. Nugent; Mr. W. M. Colvin; Mr. T. G. Walker; Mr. A. Anderson; Mr. Francis; Col. W. T. McGregor; Col. Whitehead; Capt. H. Gordon; Mrs. and Miss Walker; Mr. G. H. Atkinson; Capt. H. Groves; Mr. H. Bolton; Mrs. Lincoln; Lieut. Rodon; Sub-Lieut. Lea; Mr. A. Robertson; Miss Henniker; Mr. Begg; Mr. Barkley; Mr. W. Forster; Mrs. Lea; Mr. C. R. Marindon; Mr. Hollingworth; Mr. Masson; Mr. J. Macpherson; Mrs. Bell and infant; Mr. W. Cracknell; Mrs. Welchman and 2 infants; Mrs. S. Wrigley; Mr. W. Wilson; Mr. W. Halliwell; Mr. and Mrs. Creak; Mr. Fairlie; and Mr. Weaver.

From Venice.—Capt. Murray; Mr. and Mrs. Perkins; Mr. S. Macnaughten; Mr. W. G. Miller; Mr. and Mrs. Goind; Mr. Macaulay; Miss Pringle; Col. and Mrs. Hunter; Mrs. James; Major and Mrs. Maunsell; and Mr. and Miss Kindersley.

From Ancona.—Mr. and Mrs. Francis.

From Brindisi.—Hon. F. S. and Mrs. Chapman; Mr. E. Skinner; Mr. Griffiths; Major Godwin Austen; Mr. Settna; Mr. and Miss Turnbull; Mr. Kelvey; Mr. Nicholson; Mrs. and Miss Money; Mr. Lawrence; Mr. Patten; Mr. C. B. Smith; Mr. Burt; Mr. Scott; Mr. T. Wilson; Mr. Sassoon; Mr. Cunningham; Col. Gordon; Capt. H. W. King; and Mr. J. Duncan (for Ceylon).

From Suez.—Brig. General Woolcombe; Mr. A. de Broe; Mr. C. Barrois; Mr. A. Agache.

From Aden.—Col. and Mrs. F. Bond, R. A.; Rev. S. S. Browne, R. N.; Mr. D. F. Bastos; and Mrs. Merwanjee.

Per P. & O. Str. *Mirzapore, Oct. 31st:*

From Southampton.—Mr. R. Owen; Mr. Hall; Mr. Griffiths; Lady Cowper, Miss Cowper, and female servant; Col. and Mrs. Lane; Miss Thomas; Miss Lilly; Mrs. Orr and 2 children; Mrs. Dyson and infant; Mrs. Bell; Miss Cross; Miss Scott; Major and Mrs. Bell and infant; Col. and Mrs. Chamier and 2 children; Mrs. Laud and 3 children; Miss Lind; Mrs. Trafford and infant; Mrs. Gardyne and 2 children; Miss Haswell; Mr. Murphy; Col. Triscott; Capt. and Mrs. Williamson and infant; Mrs. Behr and infant; Mrs. E. Harris; Mr. Coghlans; Mrs. Fraser; Miss Archibald; Col. Loch; Col. Phayre; Mr. Ryan; Miss Ryan; Miss Madden; Mr. Sinolair; Miss Menteith; Mr. Locell; Mr. and Mrs. Fell; Mrs. Sweetenham and infant; Col. Walker; Mr. and Mrs. O'Brien; Miss Graves; Miss Flowers; Mrs. Ryan and infant; Mr. U. Owen; Miss Tate; Lieut-Colonel Chads; Mrs. Mannowing; Mr. Mules; Mr. and Mrs. Malony; Capt. Newberry; Miss Brown; Mr. Bird; Capt. and Mrs. Renshaw; Col. Twiss; Sub-Lieut. Hon'ble Drummond; Mr. J. Ryan, junior; Mr. T. Bonar; Mr. Cochrane; Mr. Browne; Dr. McDonnell; Mr. Moran; Mr. and Mrs. Graves; Mr. Newborn; Mr. McDonnell; Miss Brown; Mr. Williamson; Mr. and Mrs. Wade and infant; Mr. and Mrs. Phipps; Miss Phipps; Mr. Jamalson; Mr. Kinsay; Miss Ricketts; Mrs. Eldred and infant; Mr. and Mrs. Hughes; Mrs. Teary; Mr. J. Smith; Sub-Lieut. Anderson; Mr. Sterling; Capt. McGowan; Mr. Ellis and son; Mr. J. H. Howard.

From Venice.—Mr. and Mrs. Grant; Col. and Mrs. Smith; Mr. Elrith; Mr. and Mrs. Coghlan; Mr. and Mrs. Lyall; Mr. Glover; Mr. Brendt; Mr. Cleveland; Capt. Butler; Mr. Constable; Major McDonald; Mr. Saunders; Mr. Naada; Capt. and Mrs. Godfrey; Mr. and Mrs. Short; Mr. Bayack; Mr. Payter; Mrs. Daniell; Miss Reid; Mr. Chetty; Mr. Jamrack; Mr. Wills; Mr. Harold; Mr. Evans; Captain and Mrs. Pitcher; Mr. B. Leslie.

From Brindisi.—Mr. Roonan; Mr. H. E. Bright; Mr. and Mrs. McKenzie; Mr. Bayard; Captain White; Mr. Nicholson; Mr. Thomas; Colonel Tenant; Mr. Rowe; Dr. Stewart; Mr. Bainbridge; Mr. Cohen; Mr. McKay; Mr. Thomson; Captain Manderson; Mr. Mills.

From Alexandria.—Marquis Vurum.

From Aden.—Syed Mahomed and 2 friends; Ahmed Aboobucker; Hospl. Appce. P. Powell; Hospl. Appce. P. Rozario.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawur, 28th:*

For Southampton.—Mrs. Oliver, 2 children and an infant; Mr. E. O'Brien's 2 children; Mrs. Hendon and infant; Mrs. Miley; Mrs. Woodward and 2 infants; Mrs. Lucas and 3 infants; Mr. Joseph Robinson; Major-General and Mrs. de Sausmarez, and Captain de Sausmarez; Mrs. Tatenham and child; Mr. C. C. Ashcroft; and Sub-Conductor W. Gransnore.

For Brindisi.—Mr. A. Hills; Mr. James Hills; and Dr. A. E. Sharpley.

For Venice.—Mr. I. Fry; Lieut-Col. C. W. Wahab; Mrs. Wilkins; Lieut-Col. Collier; Mr. Grey; Lieut.-Col. G. R. Roberts; and Major Macquoid.

DOMESTIC OCCURRENCES.

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BIRTHS.

BRAYSON—At Kurrachee, on the 22nd Oct., the wife of Mr. G. C. S. Brayson, of a son.

CHAMBERS—At Bombay, on the morning of the 23rd Oct., the wife of Mr. A. M. Chambers, of a daughter.

WAKEMAN—October 24th, at 21, Bellasis Junction Road, Byculla, the wife of Mr. Arthur Henry Wakeman, of a son.

PENNY—October 27th, at Sattara, the wife of Major Penny, R.E., of a son.

DICK—October 29th, at Kirkee, the wife of Dr. Forbes Dick, R.A., of a son, stillborn.

SOUTER—At Mansfield Hall, Poona, on the 30th Oct., the wife of Mr. Frank Souter, Commissioner of Police, of a son.

MARRIAGES.

MORSE—FORDE—October 24th, at Kirkee, by the Rev. A. Polehampton, Captain Henry Charles Morse, Bombay Staff Corps, to Ada Louisa, eldest daughter of A. W. Forde, Esq.

WOODROW—GRIERSON—October 24th, at the Free Church, Esplanade, Bombay, by the Rev. D. C. Boyd, Mr. S. Marshall Woodrow, to Marion, youngest daughter of Mr. John Grierson, of Paisley.

DEATHS.

LONG—October 19th, at Khairwarrah, Asssistant Surgeon David Bourke Long, Bombay Medical Service.

FOULGER—October 23rd, at Deesa, Minna, the dearly loved wife of Lieutenant C. A. V. Foulger, 108th Regiment, aged 22 years, deeply regretted.

EVANS—At Allahabad, on the 26th Oct., T. Aneurin, the child of T. Evans, Missionary, aged 2 years.

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